

**PEDOPHILIA IN ADRIAN LYNE'S *LOLITA* MOVIE (1997): AN AUDIENCE
RESPONSE BY GENDER**



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for Getting Bachelor Degree of Education
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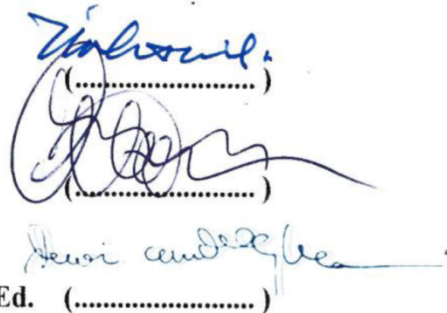
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Abstrak

Penelitian ini bertujuan untuk mengidentifikasi poin-poin menarik dari respon audiens terhadap karakter Lolita dan Humbert Humbert, menganalisis pandangan tentang hubungan cinta antara seorang pria dewasa dan seorang gadis di bawah umur, dan untuk menganalisis pandangan audiens tentang pernikahan di bawah umur yang digambarkan dalam film *Lolita* (1997). Teknik analisis kuantitatif menggunakan analisis gender sedangkan analisis kualitatif menggunakan analisis deskriptif. Hasil dari pandangan audiens tentang kasus pernikahan dini antara pria dan wanita dewasa di bawah umur adalah bahwa beberapa orang setuju sementara yang lain tidak setuju. Bentuk ketidaksetujuan pernikahan sendiri ditunjukkan oleh pengaruh faktor-faktor eksternal seperti hukum perkawinan yang berlaku di Indonesia, perbedaan budaya antara budaya barat dan timur, serta pengaruh tingkat pendidikan dan doktrin agama yang bergema di kalangan orang-orang.

Kata Kunci: Pedofilia, *Lolita* (1997), Perspektif Gender.

Abstract

This study aimed at identifying the interesting points of the audience's response to the characters of Lolita and Humbert Humbert, analyzing the view of a love affair between an adult man and an underage girl, and to analyze the view of the audience about marriage underage depicted in the *Lolita* movie (1997). Quantitative analysis techniques used gender analysis whereas the qualitative analysis used descriptive analysis. The result of the audience's view of the case concerning early marriages between adult men and women under age was that some agreed while others disagreed. The form of disapproval of self-marriage was shown by the influence of external factors such as marriage law in force in Indonesia, cultural differences between western and eastern cultures, as well as the influence of the level of education and religious doctrines that resonates among the people.

Keywords: Pedophilia, *Lolita* (1997), Gender Perspective.

1. INTRODUCTION

Research and studies of the novel *Lolita* by Vladimir Nabokov had been carried out and shaded by various perspectives and varied data sources. The researchers studied the novel of *Lolita* were published in 1955 in the *Poshlust* era (Cook, 2018) in the form of data obtained as journals from a linguistic perspective (*Lolita*, 2004; Savage, 2015; Scheid, 1975; Shelton, 1999) and some other journals are from a psychological perspective (Psychology, 2005) and sexuality (Laing, 2018). Others used the studies from a literary perspective (Abrams, 2015; Chia-Rousseau, 2016; Cook, 2018; Giles, 2000; Green, 2006; Jones, 1995; Manjikian, 2015; Murphy-keith, 2013; Quayle, 2009; Savage, 2015; Younker, 2011). Sources of data taken in the form of sample viewer or responses (Abrams, 2015; Laing, 2018; Younker, 2011), the author used analysis of library data in the form of

critical analysis (Kingston, 2019), the concept of theories (Cook, 2018; Green, 2006) and intrinsic novels (Chia-Rousseau, 2016). Most researchers examined the process of analysis in *Lolita* stories or novels that are central to the analytic study of language on history and the symbolic signs that appear in *Lolita* novels (Abrams, 2015; Chia-Rousseau, 2016; Scheid, 1975). Until now, many researchers had discussed the case of how the assessment of pedophile issues particularly in the film (Kohm & Greenhill, 2011) but no researcher discussed the novel *Lolita* raised in the movie based on participant responses.

I examined the participants' responses to the *Lolita* movie (1997) (audience responses) by gender. The questions in the study refer to respondents' opinions, such as: *What do you think about the character of Lolita (Dolores Haze) in the Lolita movie (1997)?* ; *What do you think about the character of Humbert Humbert's in the Lolita movie (1997)?* ; *Is the behavior carried out by the character Humbert Humbert in the Lolita movie (1997) acceptable to you or not?* ; *What do you think about the marriage of adult men and women underage?;* *What do you think about the marriage of adult women and underage men?.* The purpose of this study was to determine the extent at which male and female knowledge about pedophiles depicted through films released by Adrian Lyne (1997) and previous films by Stanley Kubrick (1962) (Murphy-keith, 2013). Besides that, analyzing the responses raised by participants to an old but very foreign phenomenon that was heard in the field and to assess a great work to this day was still eternal.

In this paper, I explained that the problem raised in this *Lolita* movie was not only pedophiles as the role of Humbert Humbert and Lolita as the center of relationships leading to criminality when viewed in terms of the roles Humbert Humbert considered to be Haze's stepfather (Kohm & Greenhill, 2011) but also how the process of a response raised by this movie from the audience to the background influence of each audience member. Nabokov described his desire for heterosexuality and gender through the physical forms of Humbert Humbert and Lolita. The forms presented by Nabokov have a very deep resonance between men and women (Murphy-keith, 2013). So, the theory used by researchers was to use a gender approach to find out the significance of the differences between the audience responses between male and female.

In this study, it can be said that the data used by researchers was as a result of an Audience response (in the form of video-audio) not with a Reader-response (in the form of e-books and printed books). Reader response theory claimed that the meaning of response was based on differences from social, historical, or cultural contexts (Mark, n.d.). In reader-response theory, there were 5

perspectives in different angles to highlight the particular context of the reader/text/context transaction as the basis for analyzing the data obtained.

2. METODE

The type of study was descriptive qualitative. The research had the characteristic of "Qualitative using participant observation techniques and in-depth interviews" (Bogdan & Biklen, 2007: para. 2). The analysis used various data sources and compressed them. The theory presented in (Bogdan & Biklen, 2007: para. 5) showed that qualitative research must be carried out through intense or prolonged contact with participants to observe the lives of individuals, groups, communities, and organizations in their daily lives

Research data in the form of qualitative data derived from the results of participant statements in the form of words, phrases, sentences in filling or answering questions given by researchers to participants. In this study, researchers used the presentation of data sources divided into two, namely primary data and secondary data. Primary data used by researchers in the form of answers to respondents' statements to questions raised by researchers in the form of questionnaires. Secondary data used by the researcher is data that has been presented in the form of journal articles aimed at the validity and supporting other data

The research subjects involved 30 participants by sex (female = 15; and male = 15). Overall, the respondents were Indonesian people who lived and settled in Indonesia. The selection of respondents was structured according to gender. It aims at raising the issues developed in this research to produce different views between women and men, especially in terms of culture, law and human rights. The object of the study took the opinions of the participant by gender were men and women. Audiences filled the questioner provided by the researcher according to their opinions. In strengthening the process of understanding, the audience prepared *Lolita* novels in 2 translations, namely Indonesian Language (*Bahasa Indonesia*) and English.

The structured selection process for respondents could be explained in more detail in the criteria for participation selection rules. I designed standard criteria that were applied in the data collection process. These criteria were that the informants consist of men and women and the informants have a vulnerable age of 18-45 years.

Data collection in this study was divided into two forms, namely primary data collection and secondary data collection. In the process of primary data, the method used in data collection was

condensation in descriptive analysis. Data condensation goes through the process of "selecting, focusing, simplifying, abstracting, and/or transforming the data" (para.1) written-up field noted in the corpus (full body) containing interviews, documents, transcripts or other material. Data collection was done by reducing the *questionnaire* distribution and the *questionnaire* filled by respondents. Data that had been collected would be tabulated into a table. The purpose of this tabulation was to facilitate the separation and coding of data to retrieve keywords attached to the categories of respondents (by gender). The method used in secondary data collection was through searching for data sources in journals listed on journal websites, such as "ProQuest", "National Library", "Cambridge", "Springer", and "Indonesia One Search". The next stage was that the journals that have been collected would be carried out in 4 processes, namely, networking, contrasting, classifying and categorizing.

Participants were given a file in the form of a *Lolita* movie (1997) .Steps that must be taken by the researcher were to read the instructions given to the respondents through Whatsapp and Google form applications. Examples of instructions were: watch the *Lolita* movie (1997) until its completion in 2 hours 5 minutes. Then, fill in personal data in the form of Name, Age, Gender (Man/Woman), and Marital Status (Married/Unmarried). After that, fill in the questions raised by researchers by the opinions and experiences of each respondent. First to watch the story below, perfect the questionnaire after the process of watching and analyzing. After the participants read the instructions, they began to watch the *Lolita* movie scene by scene and explored it in an analytical style so that they found the right words to fill in the questionnaire given by the researcher. After watching, the participants began to analyze the contents of the story and reported their opinions about the characters' character, their behaviors, the plot and the exploration of personal opinions about early marriage, sexual orientation and sexual deviations taken from the story through questionnaires provided by the researcher. Then, the participants' results could be analyzed by the researcher as a result of audience response. Data analysis made by the author was inseparable from discussions on "gender". This study discussed how data obtained from respondents could be analyzed using a gender approach, therefore the author stimulated data with gender analysis techniques.

3. FINDINGS AND DISCUSSION

3.1 Findings

Tabel 1. Audience's perspective

NO	AUDIENCE'S PERSPECTIVE ON	MALE (%)		FEMALE (%)		TOTAL (%)	
		Positive	Negative	Positive	Negative	Positive	Negative
1	Lolita's character	17	33	17	33	34	66
2	Humbert Humbert's character	30	20	20	30	50	50
3	Humbert's behavior	10	40	3	47	13	87
4	Marriage of adult male to underage female	27	23	13	37	40	60
5	Marriage of adult female to underage male	20	30	7	43	27	73
6	Love affair of adult male with underage female	3	47	0	50	3	97
7	If in the Lolita's position	30	20	33	17	66	37
8	If in the Humbert Humbert's Position	50	0	43	7	93	7
9	Humbert humbert's behavior carried out towards Lolita	10	40	13	37	23	77

Based on the data, *first*, opinions about the character of Lolita (Dolores Haze) female and male respondents have the same assessment. But the disagreement response was sixty seven percent (67%) more than the agree response which only contained thirty four percent (34%) of the total number male and female respondents. In this case, thirty three percent (33%) male and thirty three percent (33%) female respondents stated that the character of Dolores Haze was negative. While, those who are interested in Lolita characters from male and female respondents are seventeen

percent (17%). Positive words raised by respondents are a fun, interesting, spoiled, nosy, beautiful, cheerful, normal teenager, hard to guess, hyperactive. Negative words raised by respondents are aggressive, tacky, childish, selfish, very wild, naughty tease, impolite, children who are victims of immorality, strange, having a sexual disorder, over sex, mentally ill, annoying, innocent, queer, teenagers who explore his body, sexually attractive, lack of respect, abnormal, have not good ethics, rebel, her attitudes often makes no sense.

Second, presentation of respondents in assessing the character of Humbert Humbert by showing a positive, fifty percent (50%) and negative, fifty percent (50%) in the case. However, when viewed between male and female respondents, thirty percent (30%) of male respondents said positive opinions on the character of Humbert Humbert compared to female respondents who held positive opinions on the character of Humbert Humbert, only twenty percent (20%). Positive words raised by respondents are kind, adult, have high loyalty, a good man, assertive, need someone to love him, merciful man, a pretty perfect man, just a normal man, cool, to be responsible, patient, he too hard forgets someone, polite. Negative words said by respondents are men who don't deserve to be emulated, conduct immoral acts, act inappropriately, aggressive, cannot control lust, mentally ill, strange, emotional, being rude, very crazy about something, his psyche is disturbed, easily depressed, having a sexual disorder, over sex, unstable, traumatic, melancholy, delusional, not responsible, pedophile, temperamental.

Third, the answer to that question reaps a different view. As many as eighty seven percent (87%) of the total number of male and female respondents are not accepting the attitude of Humbert Humbert or Humbert Humbert's behavior compared to the agreed response only containing thirteen percent (13%). The percentage indicated by female respondents was forty seven percent (47%) could not accept the attitude of Humbert Humbert was greater than men who were only forty percent (40%). The percentage of male respondents is only ten percent (10%). Meanwhile, the percentage of women is 3% accepted the attitude of Humbert Humbert. The results of female respondents have uniquely only one of the 14 female F2 respondents showed an attitude of being able to accept Humbert Humbert on the grounds, "Because men and women who have no ties and have reached the level of certainty can fall in love". While other statements from respondents who can accept the attitude of Humbert Humbert are human things, social being who needs attention from the opposite sex, human beings are happy in their way. The statement did not accept from respondents such as to conduct immoral act, excessive obsession, it was exactly mistaken, Humbert is Lolita's stepfather, sexual crime, he killed somebody who helped Lolita to escape from her stepfather, acts that violated

the law, morally very inappropriate, selfish manipulation but not love, liking young girls, doing all the ways for his desire, and forcing Lolita to love Humbert.

Fourth, refer to marriage of adult male to underage female. The response showed that sixty percent (60%) of the total number of male and female respondents disagree with reasons such as Not a man, a real man who is willing to down his ego, not good, young men are still not ready to make a life after marriage, ethically not good, many things were disputed, based on the government regulations for marrying women at the minimum age, not ready for the time to marry underage, contrary to the norm, the man deserves to be his father, not her husband, girls are still playing around and they should not be ready to be a wife, contradictory because of applicable law, wait until the woman gets old, violating the children's right, men and women must be *aqil-baliq*, underage women are still unstable, there is no mental readiness from underage women, underage is no ideal age, cannot handle household problems. Meanwhile, forty percent (40%) of the total number of male and female respondents agreed with this reasoning that good if it is from both of them as long as it is not in one blood, not from the wife's children, without coercion at all, it is regulation in legislation, religious factors are allowed, both parties are ready for each other, depending on the reason they are married, as long as the female reproductive organs are functioning properly, the underage girls are ready to be responsible for running a household, depending on the purpose of marriage and while maintaining existing norms. That is, in this case, the respondents looked at the early marriage between adult men and women under age received a good response (agree) by men as much as twenty seven percent (27%) compared to women as much as thirteen percent (13%). Disagreement about early marriage was also raised by women by thirty seven (37%), greater than men by twenty three percent (23%).

Fifth, refer to marriage of adult female to underage male. This has a greater disagreement response than the fourth data and gets a different response because of the respondents' opinions. Respondents are more focused on the condition of underage men in a marriage relationship with adult women. The results show that seventy three percent (73%) of the total number of male and female respondents disagree with the existence of an early marriage system between adult women and underage men with the reasons: essentially men as priests and role models of the family, ninety nine percent (99%) of mental men when growth is not stable, men underage cannot support all women need, seeing from the moral side this is a deviation, men underage don't have the sexual capacity to have sex like a husband and wife, wait until Lolita is old enough, relationships that exploit, men are obliged to make ends meet. Only twenty seven percent (27%) of them agree on things like good but not natural, there have been many cases, it has been main-stream, there are still

rules, the male mindset is mature. That is, in this case, the respondents looked at the early marriage between adult women and men under age received a greater response (disagree) by women as much as eighty seven percent (87%) compared to thirteen percent (13%) of men.

Sixth, refers to love affair in law of adult male with underage female. This sixth question has ninety seven percent (97%) of the total number of male and female respondents disagreeing with rejection compared to the receiving response which only contains three percent (3%). The percentage indicated by female respondents was fifty percent (50%) of all female respondents refused. Zero percent (0%) of female respondents did not agree with the early marriage between ideas meetings with underage men. The percentage of male respondents is forty seven percent (47%) reject and only three percent (3%) accept. This experience has been rejected (disagree) because the action is *haram* (something that is prohibited in religion), criminal, vile, one form of molestation, the prohibition of children's right, the prohibition of mere law, upholding the prevailing norm and behavior of men who only pursue lust, very bad act and terrible. While the reasons for agreeing are shown words like because they both want to, based on human rights, different cultures between western and eastern countries.

Seventh, refer to in the Lolita's position. It is about what should have been done to the figure of Humbert Humbert. Data shows a good response agreed from male respondents and female respondents to Humbert. As many as sixty four percent (64%) of the total respondents, they are not provocative in responding to Humbert's attitude. Thirty six percent (36%) of the respondents took provocative actions. Provocative attitudes were more highlighted by female respondents, although with a presentation that was not higher by seventeen percent (17%) than male respondents by twenty percent (20%). However, statements made by female respondents were more scathing and inhumane. Likewise, the non-provocative attitude of female respondents is greater than three percent (3%), which contains thirty three percent (33%) of respondents and thirty percent (30%) of male respondents. Positive (not provocative) words raised by respondents are there is no action because it is suitable, apologies, come along to avoid unwanted things, regarded as the father, keep the distance, not approaching, not provoking sexual acts/teasing, be polite, stay away from Humbert, keep myself from anything that can end me, don't give stimulation, maintain existing boundaries, don't make an intimate relationship, behave properly as a child, not approaching Humbert, just say "Hello". Negative (provocative) words made by respondents were reported to the police, run away looking for general life, report to National Commission for Children Protection, ask Humbert to leave me, disgusted, refuses loudly, confirming that I did not like Humbert, cannot be defined, cut off Humbert's genital, report and run away, regard Humbert as a stranger.

Eighth, refer to in the Humbert Humbert's Position. The data showed a good and not provocative response from male and female respondents to Humbert is greater than the seventh data. As many as ninety three percent (93%) of the total respondents, they agreed not to be provocative in responding to Lolita's attitude. Seven percent (7%) of the respondents took provocative actions. This attitude is more highlighted by female respondents with a presentation of seven percent (7%) higher than male respondents by zero percent (0%). Even male respondents did not say a word that contained provocation. No provocation or good response from male respondents is seven percent (7%) higher than female respondents. The percentage produces fifty percent (50%) male respondents while forty three percent (43%) of female respondents. Positive words spoken about the things done to Lolita are become a good man for Lolita, directing Lolita to something positive, understand and protect, give love as a father, maturing Lolita, think positive and change mindset, throw away my feelings, try to love Lolita, educating Lolita, must be gentlemen to take responsibility, allowing Lolita to decorate in adolescence, not marrying Lolita's mother, approaching Lolita in person, trying to be a friend of Lolita, giving advice to Lolita, not serving to Lolita. The negative words that were brought up for things done to Lolita have restrained yourself and try to avoid, get away from her, rebuke Lolita for teaching good things.

Next, referring to Humbert humbert's behavior carried out towards Lolita. Regarding views on the attitude of Humbert Humbert in the movie reaped a response of rejection or unacceptability among male and female respondents. In this case, seventy six percent (76%) thought that Humbert Humbert was too fanatical about Lolita. Only twenty four percent (24%) of them accept what Humbert Humbert did to Lolita is true and rational. The rejection attitude arises because the assessment of Humbert Humbert in the form of They did not understand the effects of their actions, Humbert is the person who should look after and guide Lolita, violates the rules of humanity, Humbert is too fanatical about Lolita, based on the law Humbert is a stepfather, Lolita has the right to education, Lolita has a long future, There is no need for Humbert to hold back, Lolita is underage; teasing; and her stepdaughter, for shouting out or even slapping he was very rude to his daughter, Humbert has a sexual desire in children aged 12 years, that is misconduct, Humbert plays the role of the father who educated his stepchildren, looking after someone we love is not doing something inappropriate, and right from the start, Humbert should have ignored Lolita when Lolita kissed him. The attitude of acceptance from respondents such as it has happened a lot in the community because they like each other, they have an interest with the opposite sex, Lolita has an intimate relationship, Humbert is unique individual, and Lolita behaves not as a child but instead becomes a seductive adult woman.

The overall data showed from the data collection to the analysis found that the results are divided into three categories: bigger, equal, and smaller. Data showed more than positive response found in the statement *if in the Lolita's position* with a percentage of sixty six (66%) and in the statement *if in the Humbert's position* with a percentage of ninety three (93%). Percentage of negative responses showed less than positive responses by thirty four percent (34%) and seventeen percent (17%). Responses to *if in the Lolita's position* statement reap more responses from women. Responses to *if in the Humbert's position* statement reap more responses from males. This showed that respondents have a solution attitudes offered to Humbert Humbert and Lolita to correct behavior that they deem deviant. Data with the same percentage found in the statement of *Humbert's character* with a ratio of 50:50. Respondents both male and female have the same judgment on the nature of Humbert Humbert although there are those who consider that Humbert Humbert is a person who is not appropriate to be example. Data with a less than positive percentage were found in the *Lolita's character* statement with a percentage of 34, in the *Humbert's behavior* statement with a percentage of 13, in the statement of *marriage of adult male to underage female*, in the statement of *marriage of adult female to underage male* with a percentage of 27, in the statement of *love affair of adult male with underage female* with a percentage of 3, in the statement of *Humbert's behavior carried out towards Lolita* with a percentage of 23. Percentage of negative responses showed more than results than positive responses by percentages of 66, 87, 60, 73, 97, and 77. Lolita's character reaps a balanced response between men and women. Responses to the *Humbert's behavior statement*, *marriage of adult male to underage female*, *marriage of adult female to underage male*, and *love affair of adult males with underage females* reaps more negative responses than females. The response to *Humbert's behavior carried out towards Lolita* reaped more negative responses than male.

The ideal age for a woman to getting married based on the results of responses from male respondents and women have different answers. *The data number of ten* showed that the respondent sets the limits for a person to getting married at the ideal age between 15 and 24 years old, one person admitted to getting married at the age of 15 years old, three people admitted that they could be 17 years old, seven people admitted that they could be 18 years old, four people admitted that they were allowed at the age of 20 years old, four people admitted they were 21 years old, five people admitted that they could be 22 years old, one person admitted that they allowed at the age of 23 years old and another person admitted that they allowed at the age of 24 years old. *Marriage* is a ritual to unite men and women who have the goal of wanting to breed offspring. *Early* is a term to indicate a young age. The overall response of seventy percent (70%) of male and female respondents

did not approve of early marriage with the age of marriage under the age of 18 years. They suggest that having an intimate relationship with the opposite sex has at least reached the age limit of 18 years old. Only thirty percent (30%) of male and female respondents agree to an early marriage with marriage at the age of 18 years old.

3.2 Discussion

This study discusses an audience response theory, connecting theory with the context of Indonesia's current reality. The data above results from two statements namely positive and negative. The following explanation is a discussion of an audience response to its status as the Indonesian nation to the phenomenon described in the *Lolita* movie (1997). This study also serves as a counterweight or complement to previous research. I have conducted a process of review of the study from previous researchers that the absence of research on a *Lolita* movie (1997) uses an audience response by gender.

The aspects of a reader response theory such as textual, experimental, psychological, social, and cultural will be compared with the data. I researched the territory of Indonesia with a diversity of cultures, languages, and human behavior. These aspects became instruments in analyzing data related to the current Indonesian phenomenon. From the data above, the results were;

1. 60% disagreed with *Lolita*'s behavior towards Humbert.
2. 77% - 87% rejected Humbert's behavior towards *Lolita*.
3. 60% - 73% rejected early marriage between adult men and underage women and vice versa, and
4. 97% refuse someone to have sex intimately without marriage.

The reasons for the emergence of the above response are because, first, it is a *law*. Indonesia applied marriage laws that are compiled by the government. The rules in Indonesian constitution are in the form of laws. This means that the Law is in all forms of authority determined by state equipment institutions such as parliament (e.g., *DPR* and *MPR*), which are ratified and enacted (Kusumadi, 1966). Marriage in Indonesia has a clear path that was regulated in Marriage Law No. 32 of 1954 as it discussed Marriage Registry, Divorce, and Referral. In the discussion of Law No. 32, marriage must be noted. For those who were not Muslim (Non-Muslims) must be disabled in the marriage registrar at the Civil Registry (Tamam et al., 2010). The reason was aimed to avoid community stigma so that marriage is considered valid by the State.

Marriage in Indonesia in terms of age was regulated in Law No. 1 of 1972 article 7 paragraph (1) required that marriage be permitted if the party of men had reached the age of 19 years and the party of women had reached 16 years. This rule was applying with a minimum age limit. However, so that the community does not take the wrong step in deciding the case of marriage at a relatively young age, it is reaffirmed in Law No. 1 of 1974 article 6 paragraph (2) which states that, to hold a marriage that had not reached the age of 21 years must obtain permission from the person old or guardian (Komparatif et al., 2016). However, it is unfortunate that the contents of the Act have not been considered as juridical provisions by respondents where 90% are Muslims and 23% - 40% of respondents support early marriage. This is evidenced by the number of cases of underage marriages through UNICEF. Data showed that women were married between the ages of 20-24, 25% of them married under the age of 18 according to a survey from the National Statistics Agency (NSA) and National Social and Economic Affairs. While a survey from Demography and Health of Indonesia (DHI) showed the results of 17% those married under the age of 18 years. This case in Indonesia is still in the top rank in the last 8 years (Badan Pusat Statistik & UNICEF, 2016).

Age determination in the legal system of marriage was avoiding the bad risks of domestic violence, the risk of health, sexual and reproductive disorders. Besides that, mental unpreparedness became the main thing in household matters if underage marriage was applied. Age limits affect patterns of behavior, especially women, who must bear the burden of being mothers who mostly have multiple roles. Awareness of the risks of early marriage year after year was increasing. This is also caused by the level of education of Indonesians who have reached the Higher Education level. They try to minimize early marriage just to maintain mental, financial stability and avoid the risk of violence in the household (domestic violence) offered from various many cases.

Second is *culture*. Lamont & Swidler (2014) explained culture as the ability of individuals or organizations to shifting attention and focus on ideas for inherent and routine subconscious activities. He concluded from Smith's theory of "the concept of the incoherence of culture" that related to culture, cultural sociologists consider the basic and essential culture in social science, sociology and anthropology, what indicates the term was not permissible (Smith, 2016). In short, according to culture, instead of thinking that it was more about "doing" than "believing". If clash with cultural phenomena in the context of human habit patterns there is a visible gap between eastern countries (e.g., Asia) and western countries (e.g., European Union and America) (Bennett & Flow, Eds. 2008). The difference seen in this case is measured from sensitivity to moral issues. Eastern Moral was morally rather than western. This is caused by Eastern culture which is famous for submitting to the demand of the group. Collectivism was a doctrine for fundamental cultural orientation in the

relationship, by doing moral obligation as containing aspects of respect, trust, and a sense of community rather than general, cross-situational moral dictates (Forsyth et al., 2008). Respondents revealed that they uphold morality by stating their disagreement and negative words over the behavior of Lolita and Humbert Humbert which are depicted in the movie with the pattern of Eastern people was incommensurable habits. That behavior is also considered inappropriate to be emulated.

The third is *demographic*, Indonesia had a majority Muslim population (Rinaldo, 2011) in the name of religion as a way of life. Religion developed in Indonesia, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Bottomley, 2014) by bringing teachings from outside influences (e.g., India, the Netherlands, Portuguese, Arabic) and spread throughout the country (Abbott, 2017, p. 6). All religions in Indonesia agree with the existence of a marriage system. In this case, the respondents experienced more understanding of the religion they profess. People who support young marriage understand Religion conservatively. That is, the pattern formed is obedience to the rules of the *Al Qur'an* and *Sunnah* taught by Prophet Muhammad (P.B.U.H) more priority rather than considering other aspects such as education, financial and mental readiness. Including acts of the relationship without marriage is an act of adultery, a prohibited action. Thus, they obey all the rules in the *Al Qur'an* by not considering and comparing it with other aspects.

4. CONCLUSION

Based on the discussion above, several conclusions can be depicted as follows; *First*, the interesting points of the audience's response to the characters of Lolita and Humbert Humbert were the attitude of the audience's assessment of the behavior that was raised by the character of Lolita and Humbert through the movie. The audience expressed their judgment through questionnaires, that they reflected the character of Lolita based on what they saw. The male spectators are more polite and not aggressive by issuing harsh words. Meanwhile, female audiences justified what they watched when they were assessing the character of Lolita and Humbert-Humbert by throwing out rude and inappropriate words. Also, the audience's view of a love relationship between an adult man and a woman underage was that, the love relationship between an adult male and a female underage is carried out through a legitimate and illegitimate process. All religions in Indonesia have a valid and applicable marriage law and system. The audience acknowledged that the love relationship depicted in this movie did not follow the prevailing religious norms and rules. *Lastly*, the audience's view of underage marriages is still a polemic in society especially in Indonesia. The audience acknowledged that underage marriages were considered a valid system according to law and religion.

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